¶ A dyurnall: for deuoute soules: to ordre them selfe therafter.

Jhesus. Maria.

The great cause (as I do thynke) why we profyte lytell in the way of perfeccion is: that we do not with al our studye and dylygẽce / folo we by perseueraunt exercyse in our dayly conuersacyon / the good instruccyons and counceylles that be daylye gyuen vs of oure lorde god. The whiche for the gracyous desyre that he hath of our saluacyon: ceaseth not to admonysshe and teche vs / howe we shuld ensue and optayne our soules helth: and his perpetuall fauoure: not onely by secret inspyracyon / but also by outwarde techynges and ensamples: that oft tymes we rede or se. And this defaulte in vs ryseth partly of our negligence / that we gyue no great force of our owne profyte: partly of our frayle and oblyuyous memory / that soon forgetteth what is taught vs: but yf by often rehersynge it be depely wryten and grauen in oure stony hertes. ¶ Agaynst the fyrste the onely remedy is a good wyll / the which with the helpe of grace (daylye desyrynge by contynuall prayers to amende) shall at the last opteyne that it persecutantly desyreth. Agaynst the seconde defaulte the remedy is: often tymes

to rede or here those thynges the which wol de alwaye be had in mynde. Wherfore I ha ue accordynge to your deuout requeste/noted breuely in this lytel papyre thre exercyses: the which I haue many tymes conceyled you to vse at thre tymes of the daye specyally/ that is to say in the mornynge when ye ryse: at your meate/and when ye go to reste.

¶ In the mornynge.

AS soon as ye be ful wakyn ge marke well what thyng cōmeth fyrst to your mynde And yf ye haue ben wakyn ge at any tyme of the nyght past/what remēbraūce ye haue had of god. And yf ye fynde that any thynge hath occu pyed your hert then the rule of perfeccyon re quyreth/the whiche is that our herte be at al tymes vnyd and knytte vnto god/eyther by actuall loue and contemplacyon of his goodnes with dewe thankes gyuynge for his benefytes/or elles by contynuall prayer & confessyon of our owne cuylles. ¶ Then anone with great heuynes complayne of your selfe knowlegyng that this imperfecy-

on is founde in you for want of dylygent ghostly exercyse in the tyme past. And with a feruent desyre to amende from thensforth: begyn anone with humble prostracyō both of spyryte and also of body (yf ye be alone) to prayse the glorious trynyte sayeng thus.

O beata et benedicta & gloriosa trinitas tibi laus et gloria et grati arū actio ab omni creatura tua per infinita secula seculorum. Amen.

Thus in sentence. O blyssed and glorious trynyte/ laude/ glory and thankes be to the of all thy creatures / worlde without any ende. Amen. And when ye say this prayer: speke it not onely with your tongue/ but of all your hole herte moste affectuously desyre that the prayse/ glory and thanke of all goodnes that is or shall be wrought by you or any other creature be retourned all onely to hym the which is the begynnyng / the mydes & the ende of al thyng yt is worthy any prayse. And acustome to reherse this many tymes on the day / so oft as ye fele any ghostly/ or elles corporall / delectacyon of god / or of his creatures / that is to saye when soeuer ye be touched with inwarde deuocyon or

good thought: When ye cõsydre the graces of sayntz / When ye be delyted With the beWty of any creature / When your meate & drynke do content your appetyte / and so of al other thynges that pleaseth you. Alwaye synge in youre herte and many tymes spoke With your mouthe. O beata triuitas. vts.
But specyally se that ye in no Wyse omytte this When ye be moued to Bayngfory. And I thynke the contynuall exercyse of youre herte in this one lesson / shall moch promote & encrease the grace & loue of god in you.
¶ But now retournyng to the mornynges exercyse When ye do on your clothes / se that your mynde be occupyed i the prayse of god thankynge hym that he hath so plentiously puyded for you al necessaryes / many other moch better then ye / beyng i nede / and pray hym to moue your herte & the hertes of other to releue his poore people. And this ye shall dylygently remembre both at your sedynge and When ye go to your rest at nyght.

Fyrste When that ye be clothed be fore that ye departe out of your chambre saye this shorte prayer folowynge before some ymage of our lorde Jhesu cryste / fyrste

thankynge hym for your creacyon and re-
dēpcyon sayenge. ¶ Gratias tibi ago
domine Jhesu criste qui me creasti
redemisti et preordinasti ad hoc qd
sum: tu scis quid de me facere vis/
fac de me secūdum voluntatem tu-
am cum misericordia. Amen.
Lorde Jhesu cryste that hast created me/he-
demed me/ and preordynat me to be that I
am: thou knowest what thou wylt do with
me / therfore make of me what soeuer thy
wyll is after thy mercy. Amen.
¶ And when ye say this knowlege in your
herte that ye are wel content with the estate
and callynge that ye be in: desyrynge intyer
ly with all youre herte to be obedyent to the
ordynaunce of god what soeuer it pleaseth
hym to make of you.
¶ Secunderly confesse yt al your lyfe past
hath ben full of synne and moche vnkynd-
nes towarde your lorde god / promysynge
vnfeyningly that ye wyl without any fur
ther delaye/ with the helpe of his grace this
same daye begyn a newe lyfe / humbly as-
kynge mercye and remyssyon/sayenge.
¶ Dñe Jhesu criste ego cognosco

me grauiter peccasse/et libenter vo lo me emendare per gratiam tuam miserere mei propter amaram pas= sionem tuam. Amen. O lorde Jhesu cryste I knowe that I haue greuously syn ned/and gladly I wyll amende me by thy grace: haue mercy on me for thy bytter passy on. ¶ And when ye saye thus/ haue before your eyes some of your greatest offences yt moste may moue you to shame of your self and to contrycyon.

¶ Thirdlye vtterly dysprayzynge of your selfe (thynkyng that ye are not in any wyse able or suffycyēt to ordre youre owne lyfe (& to gyde your selfe in the waye of vertue) cō nyt you fully to the prouydēce of god (& say ¶ Domine Jhesu criste qui solus es sapientia patris/tu scis que mi= chi peccatori expediunt, prout tibi placet/et sicut i oculis tue maiesta= tis videtur de me/ ita fiat cum mi= sericordia. Amen. O lorde Jhesu cryste that onely arte the wysdom of the father/ thou knowest what thyngs are to me expe= dyent/as it pleaseth the: (& as it is seen in the

eyes of thy maiestie of me/so be it with mer cye. Amen. ¶ And when ye say thus: offre your selfe perpetually to be obedyent to all ghostly counceylles and mouynges of the holy ghoste/ to the power of youre freyltye. Vnto the houre of dethe: sayenge in remembraunce therof. ¶ In manus tuas domine. &c. Lorde in to thy handes I cōmende my soule and bodye: hauynge a full purpose to be wylful to dye: when soeuer it shal please our lorde to call you. ¶ After that ye haue thus done: ye shall gyue thankes to the trynyte (as ye before haue ben taughte) for thre speciall excellentz gyuen to our blessyd lady: sayenge thryes. Aue maria. Greatly desyryng to do some thynge before ye dye that may be pleasaunt to her. And then haue mynde of your good aungell and other sayntz to whom ye haue specyall deuocyon: namely those whiche shall be honoured in the churche that daye. And of this ye maye occupye your mynde in the waye towarde the churche/prepayrynge your herte to prayer/ by the remembraunce of some parte of theyr lyfe. And when ye come to churche/se that ye do nothynge onely of custome/ as it were a thyng that hath no reason or vnder

standynge. ¶ But in all thynge consyder the presence of your lorde god: hauyng hym cõtynually before the eye of your soule. and so behaue you in all thynges/ that your seruyce may be pleasynge to hym the which requyreth of vs not onely our corporall exercyse/ but moche more the exercyse of our herte. And before ye departe out from the churche forget not to thanke oure lorde with all your hert that he hath gyuen you grace that day to be present at his holy seruyce: and suche leysure that ye maye attende without worldly let your soules helthe: thynkyng yt many one in the worlde that be compelled of nede to applye theyr bodely labours, yf they myght haue suche leysure as ye haue to ensue the spyrytuall lyfe: shuld moche more profyte in vertue than ye do: and be peraduẽture (notwithstandynge all theyr besynes) moche more feruent in the loue of god. And then call to mynde how many persones be let from the presence of the churche to prouyde for your nede/ meate/ drynke/ and clothe: and herteley cõmende them al at the lest ingenerall to oure lorde and his sayntes.

¶ In departynge from the churche be ware that ye fall not anone to ydle spechę: but in

the waye consydre by ordre / how ye haue ben occuppyed in the churche/and what deuocyon oure lorde hath gyuen you / and what good purpose ye haue ben moued to/and gyue god and his sayntes thankes with a full desyre to folowe them. And lyke wyse cõsydre wherin ye haue be fawty and neclygẽt/ & be sory therfore with a purpose to be more ware from thensforth. And thus ye shal do after euery worke/ before ye dyuerte to any other occupacyon. ¶ And when ye come home to your chambre / se yt ye demeane your self there lyke as at the churche: at all tymes consyderynge the presence of god / and his aungels. ¶ Fyrst at your entrynge/on your knees salute our sauyour and his mother/& applye your self to some profytable occupacyon / consyderynge in the begynnyng whether it be of necessytye or elles voluntary. yf so be that it be of necessytye it maye not be omytted/but and yf it be of voluntarye then cõsydre whether there be any other thinge of more necessytye and profyte that may be done at that same tyme or not/and say to your selfe woldest thou be thus occupyed yf thou shuldest dye this daye/ and constrayne youre selfe with the fere of dethe to spende

your tyme at euery houre to the moste profyte of youre soule/offrynge your herte with your werke both at the begynnynge and at the endynge vnto our lorde. And before ye departe from your chambre/cõmyt your custodye and gouernaunce to our lorde/and to your goode aungell.

¶ Before your meale.

PRepare your herte dylygently to com therto with cõpunccyon/the which is the most excellent remedy agaynst all sensuall appetytes. And though there ben many meanes to induce compũccyon/yet that notwithstandynge it shall be expedyent/that ye be determyned euery day to some inspecyal/wherfore I shal assygne to you lyke as ye desyred for euery daye in the weke one refeccyon of our lorde Jhesu/ yt ye may be accustomed to fede with hym. These seuen ye shall fynde in Vita christi secundum bonaucnturam: in the chappytres here intytled.

¶ On monedaye the .xvii. chappytre. i.
On tuesdaye the .xvii. chappytre. ii.

On wednesdaye the .xxviii. chappytre. iii.
On thursdaye the .xxix. chappytre. iiii.
On frydaye the .xxxix. chappytre. v.
On saturdaye the .xxxviii. chappytre. vi.
On sondaye the .lxvii. chappytre. vii.

¶ These chapitres ye shal vse to rede eyther in part or hole as may be suffycyēt to stynre your herte to compūccyon. But yf ye wyll fynde shortly the fruyte of your redynge / se yᵗ ye begyn with a great desyre to take profyte therof / & aske of our lorde helpe sayeng.

¶ Emitte domine sapiētiam tuam de sede magnitudinis tue vt mecū sit et mecum laboret / vt sciam quid acceptum sit corā te in omni tem pore. Amen. Good lorde sende oute thy wysdom from the seet of thy magnyfycēce that it maye be with me and laboure with me / so that I may knowe what is accepta ble afore the at all tymes. Then begyn to re de euery thynge reuerentlye / depely merkyn ge eche worde that ye rede / oft tymes askyn ge grace to profyte.

¶ And when ye shall make an ende / consy dre your doynge as I haue sayd before / and gyue god thankes for his helpe / and cōfesse

your owne neckygece. And then gyue thankes also to our lord for the saynt that wrote those thynges for the profyte of your soule: I say i the honour of hym one. Aue maria. And so cōmendynge your selfe vnto oure lorde / come to your meate with heuynes of herte that ye be cōpelled for the nede of your body (the which is your cōtynuall enemye) to lete the seruyce of youre moste beloued spouse. ¶ After this when ye haue sayd grace (intyerly desyryng our lord to blysse you and all your cōpany / and his creatures that ye shall fede of) take youre place in ordre as besemeth / thynkynge youre selfe to vse the rowme of a seruaut and not of a souerayne yf yᵗ ye wyl folowe his exāmple that sayd. Ego in medio vestrū sum sicut qui ministrat. I am amongest you as it were a mynystre or a seruaunte. Beynge glad yf all other haue that thynge that cōtenteth them. And thynke that ye alone be vnworthy the brede that ye do eate. And obserue at your meale these fyue thynges. ¶ Fyrste that ye fede not grodely without consyderacyon / but before euery tyme that ye shall take your meate lyfte your herte vn-

to god thankynge hym that he hathe made that creature for your vse / and then consydre whyther it be cōuenyent for the helth of your body: & then take of it moderatly leuinge the beste for other that be more worthy.

¶ The seconde is that youre abstynence be as secrete as ye can / standynge rather in the brekynge of your appetytes / and forberynge of those meates that ye fele your selfe moche inclyned to desyre: than in any syngularytie notable.

¶ The thyrde that you refuse nothynge yt is offred you / but with great deuocyon receyue it as sent of god / gyuynge thankes to hym therfore. And when ye haue taken parte of it / gyue the resydue as ye thynke beste / specyally for the norysshynge of charyte.

¶ The fourth / that in all that tyme ye studye to kepe in your herte the remembraunce of god at euery morsell that ye receyue / gyuynge thankes in herte to hym. And euery thynge that ye leue / offre it vnto hym / and your herte withall.

¶ The fyft / that ye do not forgette to praye for the pore people (lyke as ye dyd ī the mornynge.) And when ye haue fedde suffycyently / so that ye leue alway with e hungry

stomacke/be ware they of ydle wordes. But yf the cõuenyency of the company so requyreth/to fynde suche cõmunycacyõ that may edyfye your selfe and the heerers.

¶ When ye haue sayde grace / as shortly as ye may conuenyently / without any occasyon departe to your chambre and recompte with your selfe howe you haue done as is before rehersed. ¶ Then be moche ware of ydlenes: and applye your selfe to some profytable exercyse. And yf any thynge wold occupye your mynde that before ye haue herde or seen: anone retourne in herte vnto our Lorde Jhesu / and tell hym all the mater / what soeuer it be. yf ye be dyscontentyd make your playnt vnto hym. yf ye haue done amysse/confesse forthwith to hym. yf ye be in any doubte or perplexyte aske councell of hym. yf ye be syeke or dyseased let hym be your Physycyon. And generally at all tymes haue hym syttynge in the myddyst of your herte / as your Juge / your preest / your mayster and leche.

¶ When the after noone is passed in vertuous occupacyon / ordre your selfe in the seruyce of god / before your supper and in the tyme thrtof lyke as is before rehersyd. So

that ye endeuer your selfe alwaye to do bet/ ter the after noone than ye dyd the forenone And the seconde daye better than ye dyd the fyrste/and so forth to your lyues ende. But in all thynges be ware that ye be not moche anxious or pensyfe/nor longe abydynge in any heuynesse/nor yet greatly labourynge for to wepe/though ye synde your selfe mo/ che neclygent: and dayly faulty lytell or no thynge amendynge. For it is nother necessa ry nor profytable/but moche lette of profy/ te to them/that synde in them selfe a good wyll/to serue god. But rather/anone as ye synde and haue aspyed your defaute and cō fessyd it to our lorde/thāke hym of his great pacyence/that he hath with you/& by suche meanes rendreth you to the knowlege of your selfe/and therby vnto meknes. And synge alwaye in your herte. O beata et gloriosa trinitas. As it is before sayde. For it is moche better in all thynges to con/ syder the goodnes of god: and to prayse hym therfore/than to consyder your owne euyll/ and to mourne for it. And example moche notable for this/ye haue in Vitis patrum/ of two brethern.

Before nyght.

Jhesus. Maria.

AT complyne tyme / call to mynde in ordre the benefites of our Lorde shewed to you that daye / and thanke hym for them. And cõtrary wyse your negligence / and all your dedes / wordes and thoughtes / makyng cõfessyon of them to our lorde. And those thynges that be notable / wherof ye shuld be moste asshamed to shewe / Imprynt them in your mynde with purpose to confesse them to your ghostly father / askynge grace that ye maye so do.

¶ Consydre also what sayntes inspecyall ye haue serued that daye / and what ye haue done to theyr honour / comptynge that daye in maner loste / that ye do not obteyne some frendshyp of the cytezens of heuen / where ye shall euermore dwell. ¶ And then remẽbre what saynt̃es be the next day / with a desyre to honour them. ¶ After all this / when ye haue also prayed for the poore people / lyke as ye dyd in the mornyng / cõmende your selfe vnto our lorde / our ladye / youre good aũgell / and all sayntes with the same prayers / & in the same ordre as is before wryten. And the tyme that ye do of youre clothes / & tyll that slepe close youre sensses / kepe youre

herte dylygently occupyed in remembrynge the goodnes of our Lorde towarde you: and specyally his gracyous prouydence and longe pacyence that he hath with you from day to daye. ¶ And then conceyue a great desyre and a feruent purpose to begynne the nexte daye tymely / to amende your lyfe. ¶ And yf ye contynewe this ordre and cease not / but perseuerantly enforse your selfe to kepe it to your lyues ende. I truste in goddes mercy by the prayers of his holy mother and all sayntes / ye shall encrease in good lyfe / and in the loue and fauoure of our lorde Jhesu.

To whom be all prayse / honoure / and glorye without ende. Amen.

¶ Deo gratias.

23. IV. 59

¶ Imprynted by me Robert wyer / dwellynge at the Sygne of saynt Johan Euangelyst / in saynt Martyns parysshe / in the bysshop of Norwytche rentes besyde charynge Crosse.

¶ Cum priuilegio Regali: pro
spatio septem annorum.

¶ And be for to sell at the sygne
of saynt Johñ Euangelyste.

ROBERT ✠ WYER.